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THE SPIRIT IN THE BODY MYSTICAL

DAVID VAUGHAN GWILYM



Mr. John Sundstrom

"Count it all joy"

Sept. 17, 1904.

"Be Strong"

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THE SPIRIT IN THE BODY MYSTICAL

BY

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"The Vision That Transforms"

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PREFATORY NOTE.

THE object of this book is to call attention to the ministry of the Holy Spirit in the Mystical Body of the Church. As life is broader than any science of life so the blessed ministry of the Holy Spirit is broader than the sphere of the **FULNESS OF GRACE**. Wherever man is there the Holy Spirit is. Every soul born into the world has a certain illumination in the order of nature. St. John says that the Eternal Word "lighteth every man that cometh into the world." St. Paul says: "God will have all men to be saved and to come to the knowledge of the truth." "We trust in the living God who is the Saviour of all men especially of them that believe."

God's mercies are over all His works. The Second Adam is on the throne and His merits avail for all who live according to the light they have. It is not the object of this book, therefore, to limit God's mercies, or the gracious influence of the Holy Spirit; but to call attention to His ministry in the Church which is the sphere of the **FULNESS OF GRACE**.

D. V. GWILYM.

New York, Easter, A. D. 1901.

THE SPIRIT IN THE BODY MYSTICAL.

CHAPTER I.

THE DESCRIPTIVE NAMES OF THE HOLY GHOST.

EVERY science has its technical terms and its own particular key-words. To fully understand the key-words of any science is to have a fair idea of its scope and sphere of investigation. The descriptive names of the Holy Spirit are the key-words of the science of redeeming grace. To fully grasp their meaning is to have a clear conception of the Spirit's official position in the kingdom of grace.

We shall notice first the descriptive name that is most familiar to us.

I. THE "HOLY" GHOST.

The epithet "Holy" is not of course applied to the Holy Spirit because He is holier than the Father

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and the Son; but because, in the economy of redemption, it is His office to make men holy.

The immaculate holiness of the Blessed Trinity is the basis of all true worship. In the Mystical Body, as in creation, the blessed Trinity works with unity of will and power. There is one God and every action of grace is the action of that one God. Nevertheless special offices have been assumed by the Three Persons distinctly. The Father is the Creator, the Son is the Redeemer, and the Holy Ghost is the Sanctifier.

On the Day of Pentecost, the Holy Spirit came to dwell officially in the Mystical Body to carry on His work of sanctification. He purifies and adorns it by His Holy presence. It is through Him the life-restoring and soul-purifying streams of grace flow to invigorate the Mystical Body.

Every operation of grace is the action of the Holy Spirit. It is His special office to apply the benefits of the Incarnation to the souls of men. He is therefore called the "Holy" Ghost. He is so called ninety-one times.

II. SPIRIT OF LIFE.

"The Law of the Spirit of life." (Rom. viii. 2.)
In the Nicene Creed the Holy Spirit is called, "the Lord and Giver of life."

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The new birth is accomplished through the agency of the Holy Spirit. The contrast between the first and second births throws a flood of light on the new birth in its relation to the Mystical Body.

In our first birth we were born children of Adam. In the second we are united to the Second Adam. The new birth, therefore, is not a "change of nature," but it is the communication of the Divine nature and the Holy Ghost is the Agent through whom this wonderful transaction is done. He makes us partakers of the Divine nature. (I. Peter i. 4.)

We escape the corruption of the first Adam by being made partakers of the Second Adam. "Having been begotten again, not of corruptible seed but of incorruptible through the Word of God, which liveth and abideth forever." (I. Peter i. 23.)

Grace lifts us out of the realm of sin into the realm of holiness which is the Mystical Body. What a wonderful moment that is in a man's life when the Holy Spirit unites him to the Second Adam! It is the transition moment between the old and the new. One touch of the Spirit of Life and the spiritual change is complete.

The Spirit's touch is hidden and mysterious. We cannot see the action of grace upon the soul,

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for "the kingdom of God cometh not with observation." We can see the outward sign through which it is effected, but we cannot see the inward grace. The Holy Spirit is called the "Spirit of Life;" because He imparts spiritual life to the soul by uniting it to the Mystical Body.

III. THE SPIRIT OF TRUTH.

This is one of the most instructive official names of the Holy Spirit. He is also called "The Spirit of Christ," because it is His specific office to reveal Christ. In predicting the coming of the Holy Spirit to officially dwell in the Mystic Body, our Lord said: "Howbeit, when He the Spirit of truth is come, He will guide you into all truth; He shall glorify me; for He shall receive of mine and shall show it unto you." (St. John xvi. 13.)

The office of the "Spirit of Truth" is to reveal Christ in suffering and in glory. The official relation of the Holy Spirit to Christ is the relation of light to facts already revealed.

This is what makes the revelation of Pentecost different from all previous revelations. There was no new fact added to the redemptive scheme by the coming of the Holy Spirit. Christ in the fulness of His personality was God's final revelation. He was the fulness of the Godhead bodily. In Christ

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the sum and substance of all truth passed before the eyes of men. But it was the office of the "Spirit of Truth" to illumine and make real facts already revealed so that men could understand them. It was He that enabled the Apostles to realize the full meaning of the Incarnation, and how its benefits were to be imparted to the souls of men.

It was through the illumination of the Holy Spirit that the Apostles understood the nature of the Sacraments. They were the inventions of the Incarnate Word, no one else could have devised them. Before Pentecost, they were to the minds of the Apostles hieroglyphics which they could not fully understand. But under the illumination of the "Spirit of Truth" they became visible signs of invisible grace and power. The whole sacramental system was put in motion under the direct supervision of the Holy Spirit. Every Sacrament was a point around which clustered several redemptive facts. Thus, the world could see what the Mystical Body believed by looking at what it did.

This full, complete, harmonious presentation of Christian truth as embodied in the Mystical Body was due to the illuminating and conserving agency of the Holy Spirit. All this was done long before one word of the New Testament was written. The presence of the "Spirit of Truth" in the Body Mystical is perpetual.

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When the time came to gather into one Book, and thus unite and conserve, the writings of the New Testament, it was done by the Spirit of Truth acting through the Mystical Body. The first Gospel of the New Testament was not written till five years after the Ascension, and the fourth was not written till sixty years after the Ascension. The very earliest of the Epistles was not written till about fifteen years after the Ascension and the latest not till thirty years.

These Epistles remained for a long time the property of the churches to whom they were addressed. In addition to this, there were many apocryphal Epistles and Gospels. There was, for example, a Gospel written by St. Bartholomew who was one of the twelve Apostles.

Now, "When it seemed good to the Holy Ghost," once for all, to settle the Canon of Scripture, He did it, as He always does everything, through the Mystical Body.

The Gospel of St. Bartholomew was rejected, though he was an Apostle; the Gospel of St. Luke was placed in the Canon, though he was not an Apostle. The Spirit of Truth acting through the Body Mystic was the only competent authority to settle the matter. He was the Author of every book, every chapter, every verse, every word, every syllable, every letter, and, therefore, knew how to

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distinguish the false from the true. Thus the Canon was settled and given to the custody of the Mystical Body.

The light of the Church can never wane. It has a Divine Book and a Divine Interpreter. To live in the Body Mystic is to walk among certitudes and realities.

IV. THE SPIRIT OF GRACE.

“Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?” (Heb. x. 29.)

This beautiful name, “Spirit of Grace,” describes the office of the Holy Spirit as the Dispenser of Divine grace in the Mystical Body.

He supplies grace to the weary pilgrim all the way from the cradle until he enters triumphantly into the Paradise of the blessed. From the storehouse of Calvary He dispenses grace for every time of need. All grace is dispensed by the Holy Spirit. Regenerating grace, pardoning grace, justifying grace, sanctifying grace and glorifying grace. Grace according to our need. At every river a bridge, in every tunnel a candle. The Holy Spirit

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whispers to every soul, "My grace is sufficient for thee."

To do "despite" to the Spirit of Grace is an expression full of solemn warning. It means that we insult the Holy Spirit when we do not make use of the means He has instituted to convey grace to the soul.

V. THE COMFORTER.

"I will pray the Father and He will give you another Comforter that He may abide with you for ever." (St. John xiv. 16.) This is the most endearing of all the descriptive names of the Holy Spirit. The Greek word is Paraclete, and it literally means one called to our side. One that we can call upon in any emergency. The Latin word, "Advocate," has the same meaning. This term is peculiar to the writings of St. John. It occurs four times in his Gospel, once in his Epistle.

In the Gospel it is translated Comforter, in the Epistle Advocate. In the Gospel it is used of the Holy Spirit, in the Epistle it is used of Christ. The use of it in the Epistle is that of Christ standing in the presence of God as our Advocate, our Representative, our Intercessor, our Pleader. This is the word and the idea used of the Holy Spirit in the Gospel of St. John. It is one called to the side

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of another. It conveys the idea of active friendship. He is our Advocate, our Pleader. It is His office to plead, not to plead with God for men, that is the office of Christ; but to plead with men for God; to intercede with men for Christ, and thus to win them from the realm of sin to the realm of holiness.

Thus the names of the Holy Spirit describe His personality and office. He is the Spirit of holiness, the Spirit of life, the Spirit of grace, the Spirit of truth; He is our Comforter, our Pleader, our Intercessor.

These names describe not so much what He is as what He does.

CHAPTER II.

THE ETERNAL PROCESSION.

THE distinction between the "Eternal Procession" and "Temporal Mission" of the Holy Ghost cannot be too strongly emphasized. This distinction lies at the very foundation of the whole system of redeeming love. The "Temporal Mission" implies the "Eternal Procession." The one began on the day of Pentecost, it had a definite beginning and will have a definite ending; whereas the other had no beginning; for from all eternity the Holy Ghost was proceeding from the Father and the Son.

The "Eternal Procession" of the Holy Ghost, in the plan of the Blessed Trinity, foreshadows His office in the Kingdom of grace. In the eternal life of the Blessed Three, the Holy Ghost is the Completer, the "Limit" of the Eternal Godhead, the "Link" of the Father and the Son. He completes, so to speak, the eternal life of the Trinity.

In the solitude of eternity, the Father sustained

the relation of Paternity, the eternally begotten Son, the relation of filiation, and the perpetually proceeding Spirit, the relation of passive spiration from the Father and the Son. Yes! in the silence that was before creation, when God was, and only God, infinite in glory and joy, a fountain of mysterious life, the Holy Ghost was then the "Perfecter" and Finisher of the Divine nature.

The eternal life of the Trinity is a mystery of indescribable tenderness. It is a fact of revelation which we cannot explain. We are awed, inspired, and tranquillized as we contemplate it. We cannot comprehend it, but we can fall down in silence and adore!

Again, the unity of the Trinity is a mystery that finite minds can never grasp. Three distinct Persons, yet One in Essence. Such is the Object of our faith. In the language of sacred theology, "Personal relation joined to the Essence makes a Person." The Unity of God is threefold: a Unity of Essence, a Unity of Majesty, and a Unity of Simplicity. And yet in this Unity each Person has His own distinct office.

Such is the glory of the Eternal Three! The Father always rejoicing in His Paternity, the Son always rejoicing in His Eternal Sonship, and the Holy Ghost always rejoicing in His Eternal and perpetual procession. How it thrills us to think of

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the Trinity rejoicing in their Unity of Essence and in their mutual relations!

The mystery of the Blessed Trinity is the most ancient and the most wonderful of all mysteries. It is the foundation principle of the Christian religion. It is enthroned above all mysteries, and it fertilizes and beautifies every branch of Christian knowledge.

We believe, but we cannot describe. Some mysteries will come to an end, but this great mystery never. We shall never fully understand it, even when we gaze at the beatific vision before the throne. As we contemplate the beatific vision in eternity, sometimes in thrilling silence, and sometimes in rapturous song, we shall know more and more of the Trinity, but we shall never fully understand the great mystery; for no one can comprehend God but God Himself.

I have alluded to this great mystery in order to show that the distinction of Persons in the Blessed Trinity is an eternal distinction, and not one of mere outward manifestation. We have several intimations of this deep truth in the New Testament. St. John, who dwells more on the deep things of God than any of the other Apostles, gives us several intimations of the eternal and hidden life of God. He alone reveals to us the thrilling and eternal name of Christ when he says: "In the beginning

was the Word and the Word was with God and God was the Word." In the unbeginning eternity, Christ was the Word of God. He was the Idea of the Father. This title shows His eternal relation to the Father.

We have another intimation of the same great truth in our Lord's sacrificial prayer in St. John xvii. 5. "And now, O Father, glorify thou me with the glory which I had with thee before the world was." The glory of the "Word" is an eternal glory. "He was before all things and by Him all things consist."

In like manner, the glory of the Holy Ghost is an eternal glory. St. Paul says: "The Spirit searcheth all things, yea, the deep things of God." When St. Paul refers to the Holy Spirit as searching the deep things of God, he probably refers, not to His passive spiration from the Father and the Son, but to His active reflection of Himself back to the bosom of the Father and the Son, and thus completing the eternal jubilee of love in the Blessed Trinity.

I have thus touched upon the eternal life of the Blessed Trinity for two reasons:

I. Because the office of the Holy Ghost in the interior and hidden life of the Trinity foreshadows His office in creation, in providence, and the kingdom of the Incarnation. And,

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II. To awaken a conscious sense of devotion to the Holy Ghost.

"This is the catholic faith, that we adore one God in Trinity and Trinity in unity, neither confounding the Persons nor dividing the substance."

It would be heresy striking at the foundation of Christianity to distinguish, even in our minds, the adoration we pay to the Three Persons of the Trinity. But it is surprising how rarely the Holy Ghost is worshipped and adored with a special and distinct adoration. We worship the Father with a distinct and special adoration every time we say the Lord's Prayer, and we worship the Son by concluding all our prayers in His Blessed Name.

Again, the Incarnation brings the Second Person in the Blessed Trinity very near to us. He once lived here as a man. He worked and suffered and died within the sphere of human life. Men saw Him with their eyes, they felt the touch of His sympathy as He lived and labored among them. All this brings Christ very near to us. But with the Holy Ghost it is quite different. He is present everywhere, but He has never been seen except through the operations of His power. Moreover, it is His blessed office to make Jesus known to us. He hides Himself. He is our Guardian and Friend, our Advocate and Pleader, the Giver of life and the Dispenser of grace, "every virtue we possess and

every thought of holiness are His alone," yet we often forget to adore Him with a distinct adoration.

Every Whitsunday the Church brings before us the great mystery of the "Temporal Mission" of the Holy Ghost, and every time we say the Gloria Patri, we are reminded of His "Eternal Procession." As we think of the Eternal Procession of the Holy Ghost let us bow our heads in silence and say with a deeper realization of its meaning than ever before:

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end." Amen.

CHAPTER III.

THE BEAUTIFIER OF CREATION.

THE manner in which the Bible opens is as striking as it is sublime. We are at once brought face to face with God.

“In the beginning God created the heavens and the earth.” When the silence of eternity ceased, it ceased for the purpose of developing a sphere in which God might manifest His love and power. The world is not eternal. The beginning may be so far back as to be beyond our calculation, but there was a time when it commenced to be. There was an eternity before creation, when God alone existed in the fulness and perfection of His being. God spoke and it was done!

Again, the way we are introduced to creation is full of instruction. We are not, for instance, introduced to creation after it was finished and perfected; but when it was in a condition of apparent ruin and desolation.

“The earth was without form and void and darkness was upon the face of the deep.” This is the way that the earth that was to feel the tread of the

Incarnate Word, the earth on which He was to live and labor and die, in order that He might unfold before men and wondering angels the glorious perfections of God, is introduced to us. But the Spirit of God was near. "And the Spirit of God brooded upon the face of the waters." In this brooding over the face of the waters the Holy Spirit was acting as the Administrator of the will of God as expressed by the Word of God. It is always the will of God that order should supersede disorder. And the Holy Spirit is the Accomplisher of the will of God in creation. Thus in the old creation the glory of the Trinity is manifested. "The Father's glory is revealed—the thought of the Father is uttered by the Son—the Eternal Word. It is the Son who gives forms to creation, but it is the Holy Ghost who develops and beautifies them." Thus, the office of the Holy Spirit in creation foreshadows His office in the Mystical Body.

Christ is the "beginning of the creation of God." All things were made by Him. The office of the Holy Spirit in creation was to work out in detail the words of Christ, to realize, so to speak, the Thought of God. Thus the visible creation is in a very real way a revelation of Christ. "The heavens declare His glory." It is the office of the Spirit to take of the things of Christ and show them unto us.

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How long the interval between creation and the perfection of creation we cannot say. The Bible is silent on that subject. But the earth as it is to-day is the direct outcome of the action of the Holy Spirit.

“By the word of the Lord were the heavens made; and all the host of them by the Breath of His mouth.” “By His Spirit the heavens are garnished.”

The Holy Spirit is evermore the Finisher, the Perfecter, and the Beautifier of the material creation. He is the productive and directive Force in nature. The seasons as they roll round with such mathematical precision and regularity are under the direction of the Spirit of God. Every star that gems the night and every flower that adorns the soil proclaim His wondrous perfection. Thus the Holy Spirit brooded over the chaos and brought forth the cosmos. He evermore brings order out of disorder.

Now, the old creation is a type and a figure of the new. And the office of the Holy Spirit as the Beautifier and Renewer of the old creation foreshadows His office in the new: “For we are His workmanship, created in Christ Jesus unto good works which God hath ordained that we should walk in them.” “If any man be in Christ he is a new creation.”

The same Spirit that perfected and beautified the

old creation transforms and beautifies human character. The new creation, like the old, begins in wreck and chaos. The difference between creation and cosmogony, or between creation and the perfection of creation, is analogous to the difference between regeneration and complete, or entire, sanctification.

And just as the fruits and beauties of nature proclaim the renewing power of the Holy Spirit in the old creation, so the fruits of the Spirit manifested in human lives proclaim His presence and power in the new. And just as He chased away the darkness and beautified the old creation, so He brightens and beautifies the new. "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver." He who finished the old creation will also finish the new. Refining and decorating may take time, but He who hath begun the work is able to finish it. Under His blessed influence transformations take place, and one by one the decorative graces of Christian character appear. Thus, the Fashioner and Sanctifier of the old creation is, also, the Sanctifier and Perfecter of the new.

CHAPTER IV.

THE HOLY SPIRIT IN RELATION TO ADAM.

CREATION was finished and perfected before Adam was made. Order and beauty were seen everywhere. Mountains, hills, plains, valleys, rivers and rivulets bore their inarticulate witness to the renewing and productive power of the Holy Spirit.

At last, one particular spot was chosen and fitted up to be a home for man—the Garden of Eden, a Paradise, fitted up with the rarest things of creation. All this preparation for man before he was made shows the important place he was to occupy in God's estimation. He was the crown of creation. When everything was ready there was a pause. For the first time in the history of creation the Blessed Trinity held a mutual consultation. "Let us make man in our image after our likeness."

This shows that man was the object of special care. He was the most important transaction of the Godhead. Other creatures sprang into being by a simple act of the divine will, but with man

everything is different. Man's body was formed out of the dust of the earth, out of material prepared and fashioned by the Holy Ghost. How long it took the Holy Spirit to make the body of Adam we cannot say. But step by step the work was done. At last, Adam stood before his Maker a perfect model of physical beauty.

We contemplate with awe and reverence the moment when man stood forth fresh from his Creator's touch a model of physical perfection.

Angels and archangels must have stood amazed as they gazed at God's greatest work, and beheld for the first time the form which the Incarnate Word was yet to assume. Thus the production of Adam's body was the distinct and special work of the Holy Spirit. Then the Holy Spirit, the Author of spiritual life, the great Mind from whom all minds come, the great Soul by whom all souls are made, and the great Spirit from whom all spirits come, breathed into his nostrils the breath of life, and man became a living soul. It was this in-breathing of the Breath of life that awakened in Adam a consciousness of his divine Sonship.

Thus man partly material and partly spiritual stood before his Maker. The action of the Holy Spirit in moulding and shaping the material of man's body was secret and mysterious, but still more silent and mysterious was His action in creat-

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ing the immaterial and imperishable part of man. To create an immortal soul was God's greatest work. Perhaps some day the material creation, beautiful as it is, will pass away and cease to be. The hardest rock will crumble, the toughest metal melt away, but the soul will live forever.

The beauty of Adam's body was great, but the beauty of his soul was greater. It was lovelier in God's sight than all the visible creation. Indeed, creation was but a preparation for it. Place the material creation in all its loveliness and beauty in one scale and the soul of man in the other and in God's estimation the soul outweighs and out-values it all. The soul is the link between the human and the Divine. It was the inbreathing of the Breath of life that elevated Adam above nature and made him capable of holding communion with God. It was through the breathing of the Breath of life that Adam entered the realm of the spiritual and thus became the friend and companion of God.

Thus the first man was a combination of three perfections. He was perfect in body, perfect in soul, perfect in spirit. He thus stood in the full consciousness of filial love and affection before his maker. He was the end and triumph of creation. It must have thrilled the Heart of the Blessed Trinity with joy, to look at man, the object of their mutual consultation, and the result of their mutual

action, standing before them in all the fulness and completeness of his being. Thus Adam was the full realization of the divine ideal.

It fills us with joy as we think of Adam, the first man, the head of the race, the representative man, humanity in person, stainless, sinless, holding filial communion with God. In addition to this, the Holy Spirit dwelt in God's ideal man to illuminate his soul. Who can tell the extent of that illumination? It was the fullest and completest ever enjoyed by man, excepting that of the Second Adam. A sinless nature illumined by the Holy Spirit is something more than we can understand. Perhaps under the inspiration of the Holy Spirit he was able to foresee the glory of the Incarnation and the outlines of the Mystical Body.

One thing is certain, the fulness of light enabled him to see nature in its relation to God. When Adam first opened his eyes he saw the trees, the plants and the varied forms of life. Doubtless they seemed beautiful to him. But under the illumination of the Holy Spirit his soul leaped for joy and the universe became an anthem of praise. It became a reflection of the glory of God. The sun and the moon, the grass and the flowers, the trees and the rivers were fulfilling God's will; but they did not know it. Adam alone was conscious of union with God. And as he scanned the

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visible universe under the swelling inspiration of conscious sonship, his soul burst forth in a grand "benedicite."

Even fallen men, under the inspiration of the Holy Spirit have called on creation to praise God. How much more God's ideal man in Paradise? As Adam gazed on creation under the illumination of the Holy Spirit the very sight of it fired his heart and he called on the trees and the flowers, the sun and the moon and everything else to praise the Lord. To Adam, nature in all its moods, in the brightness of the morning, and in the calmness of the evening, was an expression of God's glory. It was the inspiration of the Holy Spirit that enabled Adam to know God, and having known God he knew nature.

We cannot find God through nature, but we can find nature through God. To live in the Spirit, to walk in the Spirit is the most effective way to study nature. A complete, full, free human life cannot be lived apart from the Spirit of God.

CHAPTER V.

THE HOLY SPIRIT IN RELATION TO OLD TESTAMENT SAINTS.

GOD made man for love and fellowship and therefore He made him free, for freedom is essential to love. But no sooner was sin committed than God declared His purpose of grace and love.

The first promise was the promise of a Person, it was the promise of One that should bruise the serpent's head. It was a promise of One that was to destroy him that had been the means of introducing sin and ruin into the world. The first promise was definite and precise. It was the promise of a Person made to a person in a distinct and personal manner.

In course of time God called Abraham and thus a family, and in due time a nation, was set apart to preserve the knowledge of God. Israel was thus a sphere in which the Holy Spirit prepared the way for the promised Seed. It was a sphere in which He enabled men to understand more fully

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as the ages rolled the deep meaning of the first promise.

Thus, from the beginning, the Holy Spirit sustained a special relation to God's chosen people who lived within the sphere of revealed truth. From Adam to Christ there was a line of chosen ones who formed the chain of God's saints under the Old Testament. There are, however, several important distinctions between the Ministry of the Holy Spirit under the Old Testament and His Ministry under the New.

1. The Ministry of the Holy Spirit in this dispensation is based on the finished work of Jesus Christ. Every saint before the coming of Christ was sanctified by the Holy Ghost in virtue of the foreseen redemption upon Calvary. In the plan of God the Lamb slain was the way of reconciliation; and although the Incarnation did not take place until the fulness of time, yet for the sake of man, and in the purpose of God, the Lamb was slain from the foundation of the world. So the Ministry of the Holy Spirit under the Old Testament was based upon the coming sacrifice of Christ. It was by virtue of the Precious Blood that all the saints of God were sanctified under the old dispensation.

2. There was also an important difference between the method of the Holy Spirit's work under

the old dispensation and His work to-day. In those days there was no Church. To speak of the Israelitish nation as a Church, in the sense in which the word is used in the New Testament, is to show no true understanding of what the Church really is. It is true that some of the Fathers speak of the Israelites as the Church, but that is only because they sustained the same relation to the then world as the Church does to the world of to-day. But in the real New Testament sense of the word there was no Church. The Holy Spirit under the Old Testament was a Spirit without a body. His mission was a mission to individuals. The Mystical Body was not complete till the day of Pentecost. There could be no body till there was a Head, and there could be no Head till the Son was incarnate, and even when incarnate the completion of the body was deferred until the Head was glorified. The people of Israel, organized and bound together by their Priesthood and their ceremonies and ritual had "but a *shadow of things* to come but the body is of Christ." (Col. ii. 17.)

The sacrifices of the Israelites were but shadows, and therefore essentially different from the sacraments of the Christian Church which are fertilized and vitalized by the indwelling presence of the Holy Spirit in *the body* of Christ. In no place in the Old Testament is said that the Spirit came

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upon the whole nation nor that He abode in or filled the whole nation. But He is said to come upon individuals. *Mark this carefully*; for herein lies the difference between the old and the new.

3. In the old dispensation, the Spirit came upon and filled men for specific work. He fell upon Gideon after he had broken down the altar of Baal, and in order that he might become the leader of the people to victory. When David was doubtful as to the loyalty of Benjamin and Judah. "Then the Spirit came upon Amasai" and inspired him to speak words that comforted David. (I. Chron. xii. 18.)

The Holy Spirit is directly mentioned eighty-eight times in the Old Testament. But His method of working is nearly always the same. He is spoken of as coming upon men, as coming mightily upon them, as abiding in men and as filling certain men for specific work. The same thought runs through the eighty-eight passages. The Holy Spirit fell upon men, clothed Himself with them, entered into them, and thus used them for the accomplishment of His work. Thus the Spirit of God filled Bezaleel that he might "devise cunning works, to work in gold and in silver and in brass and in cutting of stones for setting, and in carving of wood, to work in all manner of workmanship." The exquisite beauty of the Tabernacle

was the outshining of the wisdom of the Holy Spirit. No man was glorified in the building of the Tabernacle, and what is more remarkable, it was not regarded as man's work. No one ever thought of praising Bezaleel. But they praised the Holy Spirit who had used Bezaleel in the accomplishment of His purpose.

We have another remarkable instance of the Holy Spirit falling upon and using a man in the person of Jahaziel in II. Chron. xx. 14.

"Then upon Jahaziel came the Spirit of the Lord in the midst of the congregation."

Here was a most remarkable scene, one of the most striking and wonderful in the Old Testament. A great multitude of the Ammonites and Moabites had gathered against the kingdom of Judah. The situation was dark and from a human standpoint hopeless. Jehoshaphat proclaimed a fast and all the people humbled themselves before the Lord. It was a wonderful spectacle. Now, in the midst of this scene and whilst the king and people were waiting on the Lord, suddenly "the Spirit of God fell upon Jahaziel in the midst of the congregation." And at once he opened his lips and uttered the most cheering words. He told them that God would deliver them and that He would deliver them in a most remarkable way.

These illustrations are sufficient to show that the

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Holy Spirit was always interested in and working among men. He did not abide with them, for He had no home in which to dwell. But He visited them for special purposes and at special points in their history. He came upon men to equip them for whatever the particular moment demanded.

The Old Testament dispensation was essentially preparatory in character. It had an onward look. The Holy Spirit was brooding over the ages and thus preparing for the fulness of time. He spoke to ears that listened and revealed to eyes that gazed; but all through His blessed ministry, under the old dispensation, He was preparing for the glow of Pentecostal days.

CHAPTER VI.

THE HOLY SPIRIT IN RELATION TO THE EARTHLY LIFE OF CHRIST.

THE announcement made by the angel to Mary shows that the Holy Spirit was the Fashioner of the sacred humanity of Christ. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, that Holy Thing which shall be born of thee shall be called the Son of God." (St. Luke i. 35.)

The same Holy Spirit that brooded over the chaos, that perfected the old creation, that made the first Adam and breathed into his nostrils the breath of life, prepared a home for the Eternal Word in human flesh. The fashioning of the body of Christ in the womb of the Blessed Virgin by the operation of the Holy Spirit is the profoundest mystery, and it is the very foundation of Christianity. The fashioning of the body of Christ was the first step in the restoration of God's original idea of creation. The body of the first Adam was perfect, and the body of the Second Adam was

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fashioned by the same blessed Agent. The body of Christ was a model of perfection and beauty. In Christ human nature was fully restored to all its original perfection in physical appearance, and comeliness, and beauty. It is true that is said of Him that His visage was marred more than any man, but it was the marring of beauty, not of ugliness.

In physical beauty Christ was God's ideal. So much was this the case that His glorious body is the model of the bodies of the saints in glory. The Holy Spirit took a special delight in the body of Jesus for it was to be the centre in which, and around which, He was to carry on all His future operations in the Kingdom of Grace.

The Holy Spirit had waited for ages and generations for that body. He visited individuals under the Old Testament for special ends, but He longed for the "Fulness of Time" in order that He might impart Himself in His Fulness and find a home for Himself in humanity. This He could not do until He found a sinless body as the basis of His operations. The body of Christ became the groundwork—the new starting point of the Holy Spirit's new method of work.

The Holy Spirit not only fashioned the body of Christ, but He anointed Him for the work of the

Messiah. The special anointing of Christ took place at His baptism.

“Now it came to pass, when all the people were baptized, that Jesus also being baptized, and praying, the heaven was opened and the Holy Spirit descended in a bodily shape like a dove upon Him and a voice came from heaven, Thou art my beloved Son; in thee I am well pleased.” (St. Luke iii. 21.) This was the anointing of Christ for the work of the Messiah. Read carefully St. Luke iv. 18-21.

Thus the new order of things was ushered in, in the power of the Holy Spirit. Humanly speaking, what a wonderful moment that was when the Holy Spirit in visible form descended on Christ! It was the great transition point in the history of the ages. It was like the meeting of two eternities. It was the ushering in of God's ultimate plan. We can never do justice to the magnitude of that moment. Observe, it was not the ushering in of the new as opposed to the old; it was not the ushering in of the true as opposed to the false, for the Jewish religion was not false; but it was the ushering in of the real and permanent as opposed to the preparatory and symbolical.

Now, immediately after His baptism Christ was led by the Spirit into the wilderness in order that the Second Adam might go through the tempta-

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tion experience. He was led by the Spirit into the wilderness to meet and conquer Satan in single combat before He was led forth to drive him out of the hearts and lives of men.

Then Jesus returned in the power of the Spirit into Galilee. Observe the order: "Anointed by the Spirit, full of the Spirit, led by the Spirit into the wilderness, returned in the power of the Spirit." Thus Christ entered upon His work. Christ taught the principles and prepared the framework of the kingdom of the Incarnation in the energy of the Spirit. He attributed His words, His teachings and His miracles directly to the Holy Spirit. The Incarnate Word whom the Spirit was to reveal and impart, spoke of the Spirit, by the Spirit, through the Spirit. Christ says: "If I by the Spirit of God cast out demons, then the kingdom of God is come unto you." (St. Matt. xii. 28.)

The intimate relation between the Holy Spirit and the Incarnate Word reveals some of the fundamental principles of the kingdom of grace.

In the energy of the Spirit He kept the law of God. He studied it, meditated in it, and became so familiar with it that when His public ministry began He knew exactly what it had to teach. It was His meat and drink to do the will of God. His motto in every circumstance of His life was "Lo, I come to do Thy will, O God." No one had ever

done this before. The first Adam failed. Some of the saints "did that which was right in the sight of the Lord," but no one had ever before perfectly, invariably, from first to last, done the will of God. This Christ accomplished. What a picture! God's ideal man in the energy of the Spirit accomplishing the will of God on earth.

All this was done through the Holy Spirit. The body of Christ was fashioned by the Spirit. He was anointed by the Spirit, He taught the principles of His kingdom through the Spirit, He called and organized the Apostolate through the Spirit, and thus through the Spirit, He prepared a home in which, after Pentecost, the Spirit was to dwell. At last when the earthly ministry of Christ was drawing to a close, we read, "that He offered Himself through the eternal Spirit without spot to God." (Heb. ix. 14.) St. Peter tells us that He was put to death in the flesh but quickened by the Spirit. (I. Pet. iii. 18.) Again, between His Resurrection and Ascension, He stayed among His disciples and gave them many definite instructions regarding the kingdom of God. In the Acts of the Apostles it is especially mentioned that these instructions and commandments were given through the Holy Spirit. Read carefully Acts i. 1-4.

Christ ascends! The sacrifice of the cross is an accomplished fact. A perfect sacrifice based on

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a perfect life has been offered to God and God is well pleased. He takes His place as our High Priest in the real Tabernacle which "the Lord pitched and not man." We have now a new Head, a new Representative, the Second Adam, in the presence of the Father. Christ is God blessed forever, Emanuel, God with us, the Eternal Word. But during His earthly life He was content as man with men to live. He did not use His divine attributes. The devil tried to tempt Him to use His divine power, but He refused. He was content to live as man in the energy of the Holy Spirit.

Now before the throne He is a triumphant type of glorified humanity, our Head, our Forerunner, our Representative. By and by, the same blessed Spirit that beautified creation, that created the first Adam and breathed into Him the breath of life, the same Spirit that fashioned the Sacred Humanity of Jesus and anointed Him, the Spirit that has always been the Link between the material and the spiritual, will have a home to dwell, and then He will unite the Mystical Body to its living Head and thus be the gracious means of imparting the throne life of Jesus to the souls of men.

CHAPTER VII.

THE GREAT RESTRICTIVE WORD: "WAIT!"

THE Lord Jesus is always beautiful, beautiful everywhere, beautiful on every occasion, but His loving Heart never seemed more beautiful than when He tenderly prepared His disciples for His departure. His parting instructions before His passion, and before His ascension, are full of tenderness and Divine sympathy. The Incarnate Word seems to lavish all His grace and love upon His own as He talks to them about the coming of the Holy Ghost.

On that memorable night, in the Upper-room, when our Lord officially terminated the Old Testament dispensation, and introduced the New, by instituting the Blessed Eucharist, He spoke lovingly to His disciples about His departure. The disciples were filled with sadness. Then Jesus comforted them by saying that He would not leave them orphans, but that He would send them another comforter that would abide with them and be *in them*. He then gave them a system of teach-

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ing on the coming, character and mission of the Holy Spirit, which is clear, concise, and definite.

His first statement concerning the coming of the Holy Spirit is in St. John xiv. 16. "And I will pray the Father and He shall give you another Comforter, that He may abide with you forever."

The word translated "pray" in this verse reveals the fact that the prayers of Christ differed from those of other persons. The word that our Lord uses suggests, not the petition of an inferior to a superior; but it implies the presentation of a wish or desire from an equal to an equal. It implies that the request is based on close and intimate fellowship. Perhaps, the idea of our Lord would be better conveyed by the translation: "I will enquire of the Father, and He shall give you another Comforter." Christ was going to the Father and He declared that He would enquire of, in the sense of holding converse with the Father, and as the direct result, the Father would send the Holy Ghost. Now, keep steadily before the mind this great fact, that the gift of the Holy Spirit on the Day of Pentecost was the result of Christ's enquiring of the Father, it was the fulfillment of the Father's promise to the Incarnate Word. The coming of the Holy Ghost to dwell in the Mystical Body did not depend on the will of man, and, thank God, His remaining in the Mystical Body

does not depend on man's will. The coming of the Holy Spirit was based on the perfect life and the perfect sacrifice of the Incarnate Word.

Again, our Lord as He looked upon His sorrowing disciples comforted them by saying: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." Of course, the disciples could not understand then, how the departure of Christ was to be their gain. The visible presence of Christ had been to them full of blessing; they could not then understand how the Ministry of the invisible Spirit was to be richer and fuller. But after Pentecost, they would be able fully to understand this statement of Christ regarding the completeness of the Spirit's mission. This statement also throws much light on the order of events in the system of redeeming grace. The Holy Spirit could not come with a full commission until the triumphant Session of the Second Adam. Then the commission of the Spirit would be complete in the completed work of Christ.

Our Lord made many other statements to the disciples concerning the Spirit's office in the Mystical Body; but we have picked out the foregoing two statements because the first shows that the coming of the Holy Spirit was the direct result of

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Christ's intimate fellowship with the Father, and the second shows that the earthly work of Christ had to be finished before the Holy Spirit's Mission could begin.

After giving these instructions upon the Holy Spirit our Lord passed through the surging sorrows of His trial and crucifixion. After His Resurrection He comforted His disciples by the reality of His risen life. During the great forty days, between His Resurrection and Ascension, He continued to give special instruction on the coming of the Holy Spirit.

Thus, before His passion, and after His Resurrection, our Lord prepares the frame-work of the Mystical Body, and lays its foundation deep and broad. Before His crucifixion and after His resurrection the theme is the same. There is continuousness and progress in the method, and in the teaching. This shows that Christianity is not a sensation, its principle is intelligence and its method is teaching. The standing command is, "Go and teach." At last, the instructions concerning the kingdom of God are completed.

The time has come for the body of His humiliation to be crowned with glory and honor. The time has come for that Body to become for all time the depository of the Divine Fulness. Just before His loving departure, He meets His disciples in

the same Upper-room where He had met them before His passion, and gives them His final word: "Wait!"

"Wait!" He says, "for the promise of the Father which, saith He, ye have heard of me." Thus, in His last word, before His ascension, He refers to the instructions given on the night before His passion.

Now, this one restrictive word throws a flood of light on the mission of the Holy Spirit in the Mystical Body. The Apostles had been most carefully instructed, the Apostolate had been organized, but yet the command was, "Wait!" Why? Because as yet there was no Mystical Body. They could not therefore do anything officially. They could not baptize, nor administer the Blessed Sacrament, "because the Holy Ghost was not yet given," and therefore the command was, "Wait!"

Now, the waiting of the disciples and Apostles in the Upper-room was different from all other kinds of waiting in the history of the world. It was not, for instance, like the waiting of Moses in the wilderness. It was not like the waiting of a man to-day, who waits upon God in prayer that he may be prepared for some special work. Our Lord in telling them to "Wait" did not even tell them to pray for the Spirit. It is true that "they gave themselves to prayer," but it is not said that

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they prayed for the Spirit. Our Lord's command was, "Wait!" The preparation was complete. The great machinery of redeeming grace was ready, but the power to set it in motion was lacking and therefore the command was, "Wait!"

Now, in obedience to our Lord's command the disciples and Apostles repaired to the Upper-room to wait for the promise of the Father. That Upper-room to them was a place full of hallowed memories. It was here our Lord had instituted the Holy Communion, it was here He had washed His disciples' feet, it was here He had given them instructions on the character and work and advent of the Holy Spirit, it was here too, in their presence He had offered His wonderful sacrificial prayer recorded in St. John xvii. It was here He appeared to the disciples, when the doors were shut for fear of the Jews, on the day of His Resurrection, and with uplifted hand, gave them His loving benediction: "Peace be unto you." Of all places on earth, the Upper-room was the dearest to the Apostles. The very place would make it easy for them to recall the wonderful and thrilling past, and perhaps meditate on the still more wonderful future. Here then the Apostles repaired in obedience to the command of Christ to wait for the promise of the Father. It must have been a large room, for the number of names together were about

a hundred and twenty. And what names! The Apostles were there! Mary the mother of Jesus was there and Mary Magdalene. What a company! All waiting! Perhaps, as the days rolled by they understood the hidden and deeper meaning of the great restrictive word, "Wait!"

CHAPTER VIII.

PENTECOST.

THE coming of the Holy Spirit on the waiting disciples was something entirely different from all His previous visits and descents on men. It was the official arrival of the Holy Spirit to the body prepared for Him. Christ had to take His official position in Heaven before the Holy Spirit could take up His official residence in the Church on earth.

Indeed, before Pentecost, there was no Church in the real, full, New Testament meaning of the word. The disciples, before Pentecost, were merely an aggregation of individuals, a number of units, followers of the Christ.

The coming of the Holy Spirit on the Day of Pentecost gave the disciples a new relation to each other. It welded them into a living body. They were thus created a corporate unity, one with Christ and with each other. Pentecost then, in a very real sense united heaven and earth.

Men were saved before Pentecost, but they were

saved and sanctified one by one. But the salvation of individuals is one thing and the welding together of an aggregation of individuals into a corporate whole by the indwelling presence of the Holy Spirit is quite another.

A clear recognition of this distinction is of the utmost importance. The coming of the Holy Ghost on the day of Pentecost united the Mystical Body to its living Head and united the members to each other and to the Holy Ghost. Thus a threefold divine union was effected by the Mission of the Holy Spirit. The body thus completed and vitalized will never cease to be. The union that took place between the Head, the members and the Holy Spirit at Pentecost is imperishable and eternal. The Mystical Body is the only corporation known to men that will prolong its existence into eternity. The Holy Spirit sustains the same relation to the Mystical Body as the soul does to the body of man. And what the soul does to the body of man that the Holy Spirit does to the whole Church. The Divine Head, the Second Adam, the members on earth, and the indwelling Presence the Holy Spirit constitute one Mystical Person. The Holy Spirit in the Mystical Body, quickens, refreshes and renews it as the soul quickens the body of man. The Mystical Body thus formed and vitalized was a new creation,

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It was not "known to the sons of men in other ages," but it was made known by the Holy Spirit on the Day of Pentecost. Read carefully Eph. iii. 1-II.

It is the Church's unique relation to the Second Adam by the indwelling presence of the Holy Ghost that constitutes her essential glory and dignity and power. She is the body of Christ, a part of Christ, St. Paul calls the Church "Christ." "For as the body is one and hath many members and all members of that one body, being many, are one body, so also is Christ." Such is the intimate union between the Head and the members through the presence of the Holy Spirit that the Church is regarded as Christ Himself. It was a full recognition of the Church as the body of Christ, indwelt by the Holy Spirit, that was the cause of the Apostles' love for her. To them she was the temple of God. To love her was to love God, to respect her was to respect the blessed Paraclete. St. Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy, for the temple of God is holy which temple ye are." (I. Cor. iii. 16, 17.)

Elsewhere, St. Paul speaks of individuals as temples of the Holy Spirit, but in the verses just quoted he refers to the Mystical Body. The in-

dwelling presence of the Holy Spirit in the Mystical Body was also the cause of the love of the disciples for each other. They were united not only to the Divine Head and to the Holy Spirit but to each other. Never since the days of Adam in Paradise did such love exist in the human heart as existed in the hearts of the disciples towards each other, on, and after, the Day of Pentecost. They had holy fellowship with each other "*in the Lord*;" they divided their goods and parted them as every man had need. But all this love and joy was the result of recognizing the relation they sustained to each other as members of the Mystical Body. Everything they did for each other was viewed in its relation to the Mystical Body. They received each other and they loved each other "*in the Lord*;" they labored and suffered and conquered "*in the Lord*."

Even the fundamental relations of life were viewed in relation to the Body Mystic. Husbands were commanded to love their wives "*in the Lord*," and children to obey their parents "*in the Lord*." Now, all this was the result of the indwelling Presence of the Holy Spirit in the Mystical Body. The Church to-day is essentially what she was in the days of the Apostles. The union that took place between the Mystical Body and its Living Head at Pentecost is complete and eternal.

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A clear recognition of this inspiring truth is the great need of our time. Some people wax warm and eloquent as they speak of the glories of the "Primitive" Church, others quite as eloquently picture the glories of the Church as she is to be. But what we need is a clear recognition of what she *is* by the indwelling presence of the Holy Ghost. The Church is essentially the same in every age. She is what she is because she is the official home of the Spirit of God.

This truth was clearly recognized in the days of the Apostles, hence the Church was irresistible and victorious. She is still the home of the blessed Paraclete. This constitutes her glory, her grandeur and her power. She is not a system of doctrine, not a literature, but a living body in vital touch with the Second Adam.

All the forces of the Incarnation are in the Church through the presence of the Spirit of God. Oh, for the God-anointed gaze that we may see the Mystical Body as she is. Faith in the indwelling presence of the Holy Spirit is what we need, then, difficulties will vanish and we shall be filled with confidence and joy. "Lord open their eyes that they may see!"

"The eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what the riches of the glory of His

inheritance in the saints, and what the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 18-23.)

CHAPTER IX.

THE HOLY SPIRIT'S FIRST OFFICIAL ACTIONS IN
THE MYSTICAL BODY.

NO ONE can fully measure the results of Pentecost. They are eternal in their duration and therefore outside the sphere of human comprehension. The sound as of a mighty rushing wind, and the cloven tongues of fire only ushered in permanent spiritual power. This is the essential glory of Pentecost. The wonderful outward signs only called attention to the Mission of the Holy Spirit who was to remain in the Mystical Body a vitalizing and quickening Force forever. But in regard to the office of the Holy Spirit in the Mystical Body the teaching of Christ is both definite and explicit. On that memorable night before His passion, in the Upper-room, our Lord told His disciples, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He

shall receive of Mine, and shall shew it unto you." (St. John xvi. 13, 14.)

It was only when the Holy Spirit came upon the waiting disciples, in all the majesty of His personality, that they fully understood the words of Christ. They knew all the facts of our Lord's history—His birth of a virgin, His death on the cross, His Resurrection, and His Ascension to heaven. But they did not understand the deep spiritual meaning, the relations, and the eternal consequences of these great facts. They listened to our Lord's instructions concerning the coming of the Holy Ghost, and, doubtless, His words had a strange attractive power; but to the disciples they were simply words—wonderful words indeed; but the disciples lacked the power to understand their deep meaning. It was not new truth they needed, but power to understand the truth already revealed. This is what makes the revelation of Pentecost different from all previous revelations. There was no new disclosure of the mind of God. Christ is the fulness of God, the incarnation and outward expression of all truth. The Holy Spirit is its inward Revealer.

It may be truly said that there is nothing in the Acts and the Epistles that is not already in the Gospels, so far as principles are concerned. The office of the Holy Spirit is to make the truths of re-

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demption real to the souls of men. What other power can do this, but the Holy Spirit from whom all spirits come?

The great outstanding facts of redemption are the Incarnation, the cross, the throne. It is around these that all the doctrines of the Mystical Body are clustered, out of these three great facts they all grow. When the Divine Illuminator came, He came to illuminate these facts and make them real to the souls of men. Now, in the order of their illumination the Holy Spirit began by bearing witness to the throne life of Jesus. To reveal Jesus on the throne was the Spirit's first official act in the Mystical Body.

He illumined the souls of the Apostles so that they instantly understood the relation they sustained to the throne life of Jesus. The illumination was so full and complete that they understood the meaning of the Incarnation, the Passion and the Ascension. In the light of the throne, they understood the cross, and in the light of the throne and the cross, they understood the deep meaning of the cradle.

How the marvels of redeeming love opened up before their astonished gaze! It was to them a new heaven, a new creation, a new life. Their union with Christ was so complete that they saw their living Head, the Second Adam, the Fountain

of bliss, with such vividness that the entrancing vision filled them with joy. The Acts and the Epistles are the best evidences of the reality and completeness of the Spirit's illumination.

Thus to reveal the throne life of Christ to the disciples was the first official work of the Holy Spirit in the Mystical Body.

It was to this illumination that Christ doubtless referred when he said: "Yet a little while and the world seeth me no more, but ye see me, because I live ye shall live also." (St. John xiv. 19.) The world cannot see the spiritual and eternal; it can only see the material and outward. All that the world ever saw of Jesus was during His earthly life. The world cannot see Him now, the world can only see the Christ through the Church, which is His body. In St. John xvi. 16, we read that the Apostles were to lose sight of Christ but for a "little while," but again, "in a little while" and "ye shall see me." Why? Because "I go to the Father." They indeed saw Him at Pentecost, and they realized their relation to Him. They realized that through the power of the Holy Spirit He was to be with them always. The vision filled them with joy. They could think of nothing else. It was the secret of all their enthusiasm.

The next official action of the Holy Spirit was to bear witness to the office of Christ on the throne.

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He came not only to reveal it, but to bear official witness to it. This is fully proved by prophecy and testimony. In predicting the coming of the Holy Spirit our Lord said: "He shall bear witness of me, and ye also shall bear witness of me, because ye have been with me from the beginning." Compare this prediction with the testimony of St. Peter in Acts v. 32, "We are witnesses of these things and *so is the Holy Ghost.*" The Apostles could bear witness to the crucifixion and Resurrection and Ascension, but not to the enthronement of the Second Adam; that great fact was beyond the ken of human vision, and so the Holy Ghost, who had always taken such affectionate interest in the Sacred Humanity of Christ was sent to bear official witness to its enthronement inside the veil.

By this double testimony, the testimony of the Apostles to the earthly, and the testimony of the Holy Spirit to the Heavenly life of Christ, the Mystical Body was empowered and equipped to bear witness to redemptive facts before the world. Christ exalted was the great theme of Pentecost.

St. Peter was inspired by the Spirit to say: "Therefore being by the Right Hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." (Acts ii. 33.)

Holy Spirit's First Official Actions. 55

This presence of the Holy Spirit in the Mystical Body is proof positive of the presence of Jesus on the throne, but this is not enough. It is the special office of the Holy Spirit to bear witness to the fact. Hence we read: "For by one offering He hath perfected forever them that are sanctified, *whereof the Holy Ghost* is also a witness to us." (Heb. x. 14, 15.)

Angels and glorified saints can see Jesus on the throne, but it is the Spirit's office to bear witness to the fact in the Mystical Body. To Him who fashioned the Sacred Humanity belongs the office of bearing witness to its reality in the presence of God. *Keep steadily before the mind*, the intimate, real, affectionate bond that exists between the Holy Spirit and the Sacred Humanity of Jesus. It is the basis of all his operations in the Mystical Body. Every sin that is pardoned, and every soul that is sanctified, and every operation of divine grace, are the result of the union that exists between the Holy Spirit in the Church and the body of Jesus on the throne.

Thus, the Mystical Body, on the Day of Pentecost, was not only vitalized by its union with its living Head, but by the inhabitation of the heavenly Witnesser, was equipped to bear witness to redemptive facts before the world. Pentecost was the bond that united the earthly and heavenly life

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of Christ and the Mystical Body though the Spirit bears witness to both.

The office of the Spirit as the Divine Witnesser is continuous. The power of spiritual vision is always the same. He is to abide in the Mystical Body for ever. The promise of Christ has been fulfilled in the life of the Church in every age. The vision given the Apostles of the Person and work, the Mind and Heart of Jesus is perpetuated in the New Testament. Their inspired record will never be followed by a Newer Testament. But the same blessed Spirit is in the Church to-day to open our eyes, to purge our vision, to lift the veil so that we may realize the truth. "The letter killeth," but the gracious Quickener giveth life.

The essence and substance of Divine truth is always the same. Every age of the Church has had its heresy, and almost every heresy has had a pastor of the Church for its author; but no human error has ever fastened itself upon the authoritative mind and voice of the Mystical Body. Individuals may fall, individual pastors may err; but the Mystical Body never. Nearly all the heresies in the history of the Church arose regarding the Deity and Sacred Humanity of Jesus. Some of them were powerful and strong, and some of them were weak and superficial; some of them were overcome with

difficulty, and some with ease. But sooner or later they were all overcome and expelled.

Powerful heresies like Arianism and Apollinarianism did not even leave a trace of their influence upon the mind of the Church. All they did was to call forth a restatement of essential truths in clear, definite, and expanded form. All through the ages the Holy Spirit, through the Church, has borne witness to the throne, the cross, and the cradle. But the glory of Christ is inexhaustible, the treasures of the gospel are unsearchable. The time will never come when the Holy Spirit has not some new aspect of redeeming love to reveal.

In some respects, ages as well as individuals have their own peculiarities, their own peculiar virtues and vices and their own temptations and follies. But in every age, through all the changing forms of human history, through every aspect of providence, the Holy Spirit through the Mystical Body has shown the power of the gospel to meet the ever changing problems of human life. In every age the promise of Christ that the Spirit of truth would guide into all truth has been fulfilled.

Of all the sublime spectacles that this world has ever seen nothing strikes me with such reverence and admiration as the witnessing power of the

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Church to the truths of redemption, and the fact of their wondrous adaptation to the need of every age.

Thus, the Mystical Body is the beacon light of the ages, and the Divine Teacher of the human race.

CHAPTER X.

THE HOLY SPIRIT IN RELATION TO OUTWARD SIGNS.

THE sacramental signs of the Mystical Body were instituted by Christ Himself. They are essentially His inventions, no one else could have devised them. They are His eternal ideas and therefore they demand our most reverent study. Even an angel could never have thought of such a thing as conveying grace to human souls by using outward and material things. The sacraments are a wonderful combination of nature and grace, of matter and spirit. The Mystical Body herself is a great sacrament. St. Paul says: "This is a great mystery (or sacrament), but I speak concerning Christ and the Church." She is an outward sign of God's presence among men. She is a visible, tangible, corporate existence indwelt by an invisible divine presence. The Mystical Body is a sacramental body. She is God's new creation and the sacramental signs are an essential part of the new creation. They are the outcome of the Incarnation and they are the means of making the blessings

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of the Incarnation real to the souls and *bodies* of men. The use of matter, as a means of conveying grace to human souls, seems to point to a philosophy of matter and spirit far deeper than any which has yet been taught.

The material creation as it is to-day is the result of the Holy Spirit acting on matter. He is the author of all its beauty. He is the productive principle in nature. Every blade of grass and every leaf are the result of the Spirit of God acting on matter. The new creation was formed by the same blessed Agent. The Incarnation stands for the complete redemption of the whole man, body, soul, and spirit. The sacramental signs touch every part of our nature. The outward sign touches the body and the inward grace sanctifies the soul. Our bodies as well as our souls are redeemed through the Incarnation. "For ye are bought with a price, therefore, glorify God in *your body* and in your spirit which are God's." (I. Cor. vi. 20.)

The outward signs of the Mystical Body are the means of conveying grace to the soul by touching the body as well. The sacrament of Holy Baptism is the first touch of the Holy Spirit whereby He takes the fallen child of the first Adam and unites him to the Mystical Body of the Second. The outward sign is water which touches the body, the inward grace touches the soul. The pure, simple,

outward act is beautifully suggestive of washing and of recovered purity.

The language of the outward sign is essential. It is the sign of union with the Mystical Body. Without it we do not know that a change has taken place, and without it other members of the Mystical Body would not know of the change. The Spirit's action would therefore be incomplete until clothed in outward form. Thus the sacramental signs have a subjective and an objective value.

Thus the Holy Spirit sanctifies the Church by the washing of regeneration. As the old creation presents us the waters of chaos in their darkness with the Spirit of God moving upon the face of the deep, so the new creation brings before us the waters of Baptism with the quickening energy of the same Holy Spirit.

The fruit of the first action was the material universe; the fruit of the second is regenerated manhood. What is true of the initial sacrament is true also of the great perpetual sacrament of the Mystical Body. The material signs quickened by the Holy Spirit convey the inward grace and our bodies are touched by the Bread and Wine. Thus the sacramental system emphasizes the complete redemption of the whole man, body, soul and spirit. It teaches, as nothing else can, the sacredness of the human body. Reject the sacramental

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system, and, at once, the redemption of the body is contradicted.

Materialism is the result of rejecting the sacramental system and of ignoring the ministry of the Holy Spirit. The ultimate result of materialism was the public advocacy of suicide in the New York daily papers some time ago. We tremble as we think of the advocates of Materialism ever daring to discuss the destruction of God's noblest work.

There are now signs of a revulsion of feeling in an opposite direction. It is a rebound to Christian Science (so called) and to Theosophy. One-sidedness either in the direction of Materialism, or of Christian Science is the result of getting away from the Church of Pentecost.

The sacramental system keeps us from extravagances. The outward signs of the Mystical Body teach us that Christ saves the body, as well as the soul. Thus they have a subjective and an objective value. The great need of the age is a closer identification of the inward grace with the outward sign.

CHAPTER XI.

THE HOLY SPIRIT IN RELATION TO THE HOLY COMMUNION.

THE Holy Communion is the great perpetual sacrament of the Mystical Body. It is among the ordinances of the Gospel like Mount Snowdon among the mountains of Wales: it towers above everything else. It is the keystone of the redemptive scheme. Everything in the Church points to and prepares the way for this great mystery. It is the focus of divine love and the fulness of the Spirit's power. It is the complex nature of the Blessed Sacrament that makes it a mystery of such unutterable grandeur.

The central thought of the blessed Eucharist is that it commemorates the Lord's death. The time and circumstances of its first institution leave no doubt whatever on that subject. To show forth the Lord's death is the prime object of the Holy Communion. Calvary must always have a large and deep place in the great mystery. Nothing else can be of equal importance with this. No thought

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of consequent communion, no joy, no thanksgiving should overshadow the showing forth of the Lord's death. But the more the Lord's death has its own central value in the Holy Communion, the more we shall realize the great consequent blessings that flow through it to the Mystical Body.

It is the relation the Blessed Sacrament bears not only to Calvary, but to the present occupation of Jesus on the throne that gives it its unequivocal prominence in the worship of the Mystical Body.

Christ, our great High Priest, is on the throne. He bears the marks of Calvary in His hands and feet and sacred side. These marks make their dumb but eloquent appeal for humanity. Our High Priest on the throne is the Second Adam, our Head, our Representative. Through the indwelling presence of the Holy Spirit the Mystical Body is united to its living Head.

Now, in the Holy Communion, the Mystical Body is, through the Holy Spirit, officially united to the great High Priest, the Second Adam! Oh what a sobering thought! The Church on earth participating in the official action of the Second Adam before the throne! It is the union of the earthly showing forth of the Lord's death with the showing forth of His death inside the veil that gives the great mystic act its value. This is what makes the blessed Eucharist such a marvellous mystery. Per-

haps we can learn something of the complex nature of the Holy Communion by looking at the "shadows" of which the blessed Eucharist is the sum and substance.

The glory of Christ is so great, so kaleidoscopic, that a series of sacrificial types were necessary to typify the one great immortal sacrifice of the cross. The more closely we contemplate the sacrificial types the more fully do we realize that no one offering furnishes a complete view of Christ. In the burnt-offering Christ is viewed as delighting to do God's will. In the sin-offering, He is viewed as the Sin-Bearer. In the meat-offering, we see Christ as man, the Second Adam, through the Holy Spirit,*devoting every thought, every word, every work and look to the glory of God. In the peace-offering the worshipper is introduced, not as a spectator, but as a participator, not merely to gaze but to feed.

All these types are fulfilled in Christ. He is burnt-offering, meat-offering, peace-offering, sin-offering and trespass-offering all in one. His perfect life and perfect sacrifice are the basis of our approach to God. Jesus Christ is the Object of Heaven's delight. Our thoughts can never rise to the height of God's estimate of Christ's Person and Sacrifice.

There was one thing more in the Levitical system

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that throws a flood of light on the complex nature of the Blessed Sacrament. It was the crowning act on the Day of Atonement. All the sacrifices prepared the way for the great transaction in the Holy of Holies. Everything in the Jewish system gravitated to and clustered around what took place inside the veil. Through the medium of sacrifice the High Priest entered the Holy of Holies. It was inside the veil that the glory of God was manifested. The waiting congregation outside listened intently for the sound of the golden bells upon the High Priest's garments telling them, though invisible, he was still alive and was bearing their names upon his breastplate and offering up prayers for them before God. But this was not enough. The congregation waited for his reappearance. It was the reappearance of the High Priest, with uplifted hands to bless, that was the crowning act of his ministration.

Thus the crowning act of Jewish worship ended in triumph, in thanksgiving, in joy. Verily this was a shadow of good things to come. Our great High Priest who is passed into the heavens is the substance. He Himself is the Altar, Victim and Priest. Now, in the Holy Communion all this passes before us. All the types and shadows find their fulfillment here. The Holy Spirit unites the Mystical Body of the Church to the throne life of

Jesus. The priest at the altar is the minister of Christ. Through the Holy Spirit he participates in the priestly office of Christ. Through the Blessed Sacrament the atonement is mystically renewed. Thus the Mystical Body shows forth the Lord's death before the eternal Father and before men.

Thus the Holy Communion is the Sacrament of Sacraments. It is the centre of everything, the end of everything, and the harmony of everything. Through it the Mystical Body on earth participates in the official action of the Second Adam before the throne.

If we could but estimate the Sacrifice of the Incarnate Word as God estimates it, we would know why this official showing forth of the Lord's death is so precious to the eternal Father. The Church must seem most wonderful to the eyes of God when she is engaged in this great act. God does not see us then as we are, but He looks at us through His blessed Son. In this great act of the Mystical Body humanity looks back to God in the Person of the Second Adam. But the Holy Communion is something more than this, and it is this something "more" that makes the Blessed Eucharist such a complex mystery.

The great official act is incomplete unless we clearly recognize its eucharistic character. The

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very name "Eucharist" emphasizes its thanksgiving character. Through the official showing forth of the Lord's death, the fulness of Christ is imparted to human souls. The great High Priest comes to us sacramentally.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Thus, the Blessed Eucharist is pre-eminently the Sacrament of the "Fulness of Time." It is all that God can do. Through it the throne life of Christ, and all that that implies, is imparted to the soul.

Now, it is through the Holy Spirit that all this is accomplished. It is through His blessed presence in the Mystical Body that we are kept in union with the Second Adam on the throne. He who prepared the Sacred Humanity of Jesus is the Maker of the Blessed Sacrament. It is the Holy Spirit that prepares the priest, it is He that prepares the elements, and it is He that prepares the confirmed believer. It is through the indwelling presence of the Holy Ghost that the Mystical Body is enabled to officially show forth the Lord's death.

Now, union with Christ in official action implies union in fellowship. Thus the Blessed Eucharist ends in triumph, it ends in joy. It is the triumph of the new creation, the triumph of redemption, the

triumph of the Second Adam, the triumph of the Three in One! In the "Prayer of Oblation" we pray that "we and all Thy whole Church may receive forgiveness of sins and all other benefits of His passion." In the Blessed Eucharist we receive the "*other benefits.*" Something more than pardon, more than cleansing, we receive the "other benefits," namely the fulness of Christ. At the altar we stand to show forth the Lord's death; but we gather round the Holy Table in the joy of fellowship with the Incarnate Word. Thus everything meets in this great culminating act of the Mystical Body. Through the Holy Spirit we are linked to the throne, we are thus enabled to mystically show forth Calvary, and then Bethlehem becomes a blessed reality to our souls.

Eucharist! Eucharist!! Satan conquered, Paradise regained, sin forgotten in the joy of union with God!

CHAPTER XII.

THE HOLY SPIRIT IN RELATION TO PRAYER.

ONE of the great and permanent results of Pentecost is the power to pray in the Name of Christ. The Second Adam had to enter into His mediatorial office at God's Right Hand and the Holy Spirit had to commence His official work in the Church on earth before this great privilege and power could be given.. It is a new way of praying. The saints of God under the Old Testament prayed, but they did not pray "in the Name" of Christ.

On that solemn night, before His passion, our Lord told His disciples, "At that day ye shall ask in my Name." "That day" was the Day of Pentecost. "Hitherto," He said, "have ye asked nothing in my Name."

To pray in the Name of Christ is the result of the new relation established between Christ on the Throne and His Mystical Body on earth at Pentecost. It is of the utmost importance, therefore, to have a clear, precise, intellectual conception of

what is involved and implied in this new power of prayer.

Our Lord knew how slow the disciples would be in grasping the full meaning of this new power—this new way of praying, that He repeated the expression, “in my Name,” no less than six times. Every communication that passes between us and the Father, every blessing that comes from the Father to us, must be through the Name of Christ. Our asking and the Father’s giving are to be equally in His blessed Name. Our power in prayer depends upon our praying in His Name. When we fully grasp what praying “in the Name” implies, then we shall fully realize the genuine, real, vital power of prayer.

Now, the expression, “in my name,” in the full comprehension of its meaning is equivalent to “In Me.” It implies the vital identification of the person who prays with Christ. This is a thrilling and a sobering truth. In order to grasp its meaning, let us inquire how we became identified with Christ. Bishop Andrews beautifully says: “Christ is both in heaven and on earth; as He is called the Head of the Church, He is in Heaven, but in respect of His body, which is called Christ, He is on earth.”

The characteristic name of the Church in the Epistles of St. Paul is “One Body.” There is

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one body, and one Spirit, even as ye are called in one hope of your calling." (Eph. iv. 4.) "For by one Spirit are we baptized into one body." (I. Cor. xii. 13.) "He that is joined to the Lord is one Spirit." (I. Cor. vi. 17.)

St. Peter closes the wonderful story of Pentecost by saying: "And the same day there were added about three thousand souls." To whom were they added? To the Mystical Body; for we read a few verses further on in the same chapter, "and the Lord added to the Church daily such as should be saved." In Acts v. 14, we read: "And believers were the more added to the Lord." And again, in Acts xi. 24, "and much people were added unto the Lord."

Thus in the clear and definite language of inspiration, the expressions, added to the Church, "added unto the Lord," "baptized into one body," mean the same thing. To add to the Church, in the full New Testament meaning of the word, is to add to the Lord. In regard to the manner of adding to the Lord, the teaching of Scripture is explicit. "For by one Spirit are we all baptized into one body."

Thus we become identified with the Second Adam through the Spirit. And it is this personal identification that gives us the power to pray in His Name. Many titles are used to illustrate the union between Christ and the members of His Mys-

tical Body. For instance, He is called the Vine, we are the branches. And just as the branch, wholly given up to the life and service of the vine can count upon all its sap and strength for its fruits, so the believer engrafted by the Holy Spirit into the Second Adam can avail himself of all the power of Christ's name. Union with Christ, then, through the Holy Spirit, is the great initial condition of the power to pray in His Name. Without this we cannot even pray for ourselves. But in order to pray for others our union with the Second Adam must be sound, vigorous, and healthful.

Our Lord says: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." A continuous, real, personal abiding in Christ is the condition of successful prayer. This is the unalterable law of the kingdom of grace in relation to prayer. The answer to prayer depends entirely upon this. To be engrafted into the Vine is not sufficient. We must abide in Him, and His words must abide in us. Every obstruction that prevents the free flow of sap from the Vine to the branch must be removed. It is only the purged and healthful branch that can pray for others. It is only the man who abides in Him, who is full of His words, and charged with His thoughts, and burns with His desires and purposes, that can claim the promises in relation

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to prayer. When once we fully realize what it is to pray in union with Christ we shall not be staggered at the greatness of the promise: "Whatsoever ye shall ask in my name, I will do it."

Let us consider for a moment what it means. Yonder on the throne sits the Second Adam. He sits there in our nature. That place of supreme majesty belongs to Him as the Incarnate Word. When He came into the world He came as the eternal Son of God, but when He ascended, He ascended not as God only, but as God and man. It is in this character that He now sits on the throne. The Incarnation has retrieved our ruin, and the Father is delighted with humanity in the person of the Second Adam.

All the treasures of redemption are summed up in the person of Christ on the throne. The dignity of His person, the virtue of His thirty-three years' life, the value of His sacrifice, the might of His resurrection and the glory of His ascension are all summed up in the energy of His present life. Thus our Representative ever sits in the presence of the Father to make intercession for us.

Let us now consider the ministry of the Holy Spirit in relation to prayer. "The Spirit also helpeth our infirmities; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

“He maketh intercession for the saints according to God.”

Christ on the throne pleads for us; the Spirit pleads in us. It is through the Spirit we are identified with the Second Adam. It is through Him alone we can pray in the Name of Christ. It is through the Spirit that we cry “Abba Father;” He is the Spirit of adoption. It is He that enables us to say: “Our Father who art in Heaven.”

True prayer is just the breathing of the Holy Spirit in us; and the power of our prayer comes from His blessed indwelling presence. It is the Holy Spirit alone that enables us to sing psalms and to make melody in our hearts to the Lord, giving thanks always for all things “in the Name” of our Lord Jesus Christ, to God the Father. “He is the Spirit in whom we pray at all seasons, making supplication for all the saints.”

Thus, when we pray “*in the Name*” of Jesus, the Three Persons of the Blessed Trinity have an equal place in our prayers. We pray to the Father, in the Son, through the Spirit. “Through Christ we have access by one Spirit to the Father.” The power to pray in the Name of Christ depends on our praying in the Holy Spirit.

In the light of this truth it is no wonder that St. Paul admonished the Ephesians to pray “in the

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Spirit." To be in the Spirit is to be in Christ, united to His person and identified with His will.

When all the conditions of prayer are fulfilled, when we pray in the Son, to the Father through the Spirit, the overpowering and limitless might of the undivided Trinity is at our disposal. 'Oh, how this thought deepens the mystery and increases the majesty of prayer! There is no end to the possibilities of prayer. Thus to pray "in the Name" of Christ is something far deeper than to use His name as a passport to our prayers. Their value depends on our union with Him through the Spirit. When we pray in Him our interests become His, our poor prayers mingle with His, so that when we pray in Him we can look into the Father's face and say: "I know that Thou hearest me."

A better understanding of the conditions of prayer would result in more faith in prayer. It is lack of faith in the power of prayer that is at the bottom of all our failures. What are we to pray for? There is one thing that we know is always in accordance with God's will, namely, our personal sanctification. "This is the will of God even your sanctification,"

It is not left merely to our faithfulness to maintain our union with Christ. It is God's will that our union should be daily closer and closer. The Father, the heavenly Husbandman watches the

branches and wants them to bring forth more fruit. Hear the words of Christ: "Every branch that beareth fruit, He cleanseth it, that it may bear more fruit." A closer union and more fruit is what the Father seeks. We can always depend, therefore, that a prayer for personal sanctification is in accordance with the will of the blessed Trinity. When the branch is cleansed, when everything that hinders the flow of the sap has been taken away, when it is entirely at the disposal of the Vine, then the Vine is entirely at the disposal of the branch. So when we are cleansed and entirely given up to God, as the prayer-life of Jesus, through the Spirit, flows into our hearts, then, the prayer-power of Christ becomes our power too. This more intimate relation qualifies us to become co-intercessors with the great Intercessor co-pleaders with the great Pleader. We thus participate in the mediatorial office of the Second Adam! This is a thrilling truth. Our power in prayer depends upon our life. It is our union with the Second Adam that gives weight to our words. Talent is not needed. Eloquence is out of place. It is the union of our prayers with the prayers of Jesus that adds value to them.

We speak to the Father, in the Son, it is the voice of Jesus that He hears. Perhaps, we shall never realize on earth the full power of prayer. It is a

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power within the reach of every member of the Mystical Body of Christ. There is no distinction of persons here. The old and the young, the Priest and laity, the learned and unlearned, can avail themselves of the power of prayer.

The great need of the present day is direct, definite, and continued prayer. The spirit of the times is against prayer; the rushing habits of modern life are against it; the thirst for gold is against it. Men try new things in connection with parochial work and they fail; because the power of prayer is not recognized. Oh, for more faith in prayer, for only faith in prayer! Faith in prayer is the only thing that will give the Church power over the "masses" and over the "classes" both in Christian and heathen lands.

The presence of the Holy Spirit in the Mystical Body gives us the power to pray in the Name of Jesus, and the power to pray in His Name is the power to obtain the answer.

It is our privilege to be intercessors with God. If ever God sought intercessors He is seeking them to-day. Oh, listen to His plaintive cry: "And He saw that there was no man, and *wondered* that there was *no intercessor*."

Parishes are languishing for want of intercession. Members of the Mystical Body who have been baptized into His blessed Name have no conception of

their responsibility in relation to intercession. We are expressly commanded to pray for others. St. Paul says: "I exhort, therefore, first of all supplications, prayers, intercessions and giving of thanks be made for all men."

In our intercessions, as distinguished from prayer for ourselves, we ought to pray consciously as members of the Mystical Body. When we fully realize what the essential glory of the Church is through the indwelling presence of the Holy Spirit, we shall at once recognize the vicarious function of the Mystical Body in relation to intercession. In intercession Christ finds His highest glory; through it He carries on His saving work. Intercession is our highest glory too, through it alone we can do effective work, and without it we can do nothing. Prayer alone gives value to work. What a responsibility then on every member of the Mystical Body to give himself to the work of Intercession!

Of course, we can never understand the mystery of prayer. It is too deep for us. It partakes of the mystery of the blessed Trinity. But we know that God hears us; because we pray in His Son, because the Holy Spirit prays in us. The best way to realize the relation of prayer to work is to study the life of our Lord. When we realize what time He spent in prayer, and how every great event of His life was connected with special prayer and

how every public act was the outflow of communion with God, then we shall learn how useless it is to work for God without prayer. When Christ was baptized we read: "Jesus having been baptized and *praying*." There was a close connection between the opening heaven and our Lord's prayer. Before He organized the apostolate we read: "He went out into a mountain to pray, and continued all night in prayer to God."

The twelve Apostles, the frame-work of the Mystical Body, were the result of prayer. The story of the transfiguration begins with the words, "And it came to pass as He was *praying*." All through His earthly life He prayed. At the grave of Lazarus He prayed; the night He was betrayed, He prayed, in Gethsemane He prayed and on the cross He prayed. All His life was a life of prayer. Our redemption is a redemption wrought out by prayer and intercession. Christ in His earthly life is our example, and Christ on the throne is our Head, our Saviour, and our life, and we are His body. Through the Spirit we are united to the great Intercessor.

Christ's intercession is the Father's glory, His own greatest glory and our glory. As in heaven so on earth, intercession is God's chosen, God's only channel of blessing. Oh, may we learn more and more how to exercise this wondrous power! No

office can be higher, no power can be greater, than the office and power of the intercessor.

The priests of the Church are by virtue of their office special intercessors. But this great privilege is not confined to them. The sacramental rite of confirmation emphasizes the priesthood of the laity and it prepares them for the exalted privilege of intercession. Perhaps, when Jesus makes all things straight at last, that we shall realize that our richest blessings were the result of the definite intercessions of unknown and obscure people.

God is seeking intercessors! He will not take the power out of our hands. Through the Holy Spirit the Mystical Body is equipped for its work of saving souls. But God will save souls through us, in us, with us, not without us. God is waiting to be gracious, waiting to refresh and quicken us; but in some mysterious way God's giving depends on our asking. Oh, for definite, importunate, continued, believing prayer! When we pray in the Name of Christ through the Spirit, to the Father we can say with joyful assurance: "My God will hear me."

CHAPTER XIII.

THE PREACHER IN OFFICIAL UNION WITH THE HOLY
GHOST.

PREACHING is an important part of the work of the sacred ministry. St. Paul magnifies this part of the work by saying: "God sent me not to baptize but to preach the gospel." Preaching is essentially the ministry of reconciliation, it is the act of offering salvation to men. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher and how shall they preach except they be sent?" Preaching to be effective must be done in full official union with the Holy Ghost.

To constitute official union with the Holy Spirit three things are necessary—union in relation to theme, in relation to method, and union in personal fellowship. We shall notice these in the order named.

I. OFFICIAL UNION IN RELATION TO THEME.

Our Lord in predicting the coming of the Holy

Spirit said: "He shall glorify Me: for He shall receive of mine, and shall show it unto you." Thus our Lord sums up the work of the Holy Spirit within the Mystical Body. In speaking of the Holy Spirit's relation to the world our Lord said: "And when He is come, He will reprove the world of sin and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the prince of this world is judged."

Thus our Lord sums up the work of the Holy Spirit in relation to the world. The conviction of the world by the Holy Spirit is threefold:—

(1) He convicts the world of sin. It is His office to illuminate men's minds in regard to the root sin of the present dispensation. "Of sin, because they believe not on me." The root sin of this dispensation is refusal to believe in the Second Adam.

(2) He convicts the world of righteousness. Why? "Because I go to the Father." Inside the veil on the throne is the Second Adam, the new Head, the triumphant man, and it is the office of the Holy Spirit to show the possibility of righteousness and triumph through union with Him.

(3) He convicts of judgment; "because the prince of this world hath been judged." Righteousness in the person of Christ has had its conflict with evil and has won in the fight. The hour

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of Christ's death was the hour when He destroyed him that had the power of death. Satan was conquered and the sinful unbelieving world was conquered in its prince. The victory of the Second Adam has forever condemned unrighteousness and all evil things.

Thus, the sum and substance of the Holy Spirit's ministry in relation to the Church, and in relation to the world, is Jesus Christ. He limits Himself, so to speak, to bearing witness concerning Christ. This may be said with perfect reverence. Doubtless to the Spirit of God all secrets of creation and providence are interesting, for they are all His own. But it is His special office in the economy of redemption to reveal Christ. The Second Adam, in suffering and in glory, Redeemer, Prophet, Priest, and King, is His constant theme. This is His office; this is His delight.

The sum and substance of gospel preaching is Jesus Christ and Him crucified. No other theme in the pulpit can command the official co-operation of the Holy Spirit. This was the constant topic of apostolic preaching. "They ceased not to teach and preach Jesus Christ." Similar expressions continually occur: "He preached Christ unto them;" "he preached unto them Jesus;" "he preached unto them Jesus and the resurrection." They preached the

Prince of life who had risen from the dead and the "King of glory" who had passed into the heavens.

In words of great power and simplicity, St. Paul tells the Corinthians that he determined not to know anything among them save Jesus Christ and Him crucified. Christ crucified is the foundation of the Mystical Body. Other virtues must be taught in their relation to this central fact. From this foundation St. Paul built up a solid fabric of Christian faith and practice and holiness. But all his teaching pointed to the cross, the throne and the cradle. When he denounced sin, it was in its relation to Christ; when he drew lessons from Old Testament characters and events, or from God's providential dealings with mankind, all his instructions gravitated to the cross.

St. Paul was by education a philosopher, but the only philosophy he preached was the philosophy of the cross. It was his favorite theme. The only science he wished to know was the science of redeeming love. He was forever praising and magnifying Christ crucified. What is true of St. Paul is equally true of all the other apostles and evangelists mentioned in the New Testament. It was the very passion of their souls to unveil the glories of Christ before the eyes of men. This secured for the early preachers official union with the Holy Ghost. This was the secret of their spiritual power.

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With great confidence, St. Paul says: "Our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance."

The question of questions for the preacher when preparing for the pulpit is, what theme can I take which will ensure the co-operation of the Holy Ghost?

Philosophy, poetry, art, ethics, sociology, literature and history are fascinating subjects to many minds, and especially when they are set forth in the alluring and enticing words of human genius; but there is no guarantee that the Holy Spirit will accompany their presentation. It is only when the preacher presents a theme that deals with some aspect of redeeming love that official union with the Holy Ghost is pledged.

II. OFFICIAL UNION WITH THE HOLY SPIRIT IN RELATION TO THE METHOD OF PREACHING.

Correctness in doctrine is not enough. A man may be coldly accurate without a particle of spiritual power. To secure the co-operation of the Holy Spirit, Christ crucified must be preached in the spirit of the crucified. The Holy Spirit in revealing Christ hides Himself. St. Paul says: "We preach not ourselves." The Apostle did not use the enticing words of man's wisdom in order that people might recog-

nize the supremacy of the Spirit as the sole inspiration of his preaching. Self-manifestation in the preacher precludes the possibility of official union with the Holy Spirit. The consciousness of a divine message in the Apostles excluded all self-conscious effort for effect. They spoke out of the fullness of their hearts. This made them real. Their whole soul, conscience, heart, and will went with every word they spoke. They were messengers of God, not mere pulpit orators. They preached Christ crucified in a crucified style. This secured for them the co-operation of the Holy Spirit. The great need of the Church to-day is to be true to the cross in doctrine and in method.

Perhaps, the pretentious intellectual "effort" has done more to loosen men's grip upon the supernatural than anything else. We do not mean by this to ignore the human element in preaching, or in the least to undervalue human genius. We would like to see great orators in the pulpit. But we would like them first to place every faculty, every gift, every illustration, at the disposal of the Holy Ghost. Eloquence and human genius apart from the Holy Ghost call forth nothing but human applause and admiration; but eloquence and genius, and learning, elevated, intensified and fired by the Holy Spirit have a sacramental power which converts souls to God. "By their fruits ye shall know them." It

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is said of Barnabas: "He was a good man and full of the Holy Ghost, and much people was added unto the Lord." Correctness in doctrine and purity of motive in its presentation always secure the co-operation of the Holy Ghost.

III. UNION IN PERSONAL FELLOWSHIP.

This, of course, is the initial condition of spiritual power. The preacher's heart must be in communion with the Holy Spirit before he can secure official union with Him in public service. This shows the important difference between the Spirit's method in the Mystical Body and His method under the old dispensation.

Under the old dispensation the Spirit came upon men for specific work without reference to character. We have a remarkable instance of this in the case of Balaam. The Spirit of God inspired him to speak even against his will. The words that he spoke are as true and as truly inspired as any ever uttered, and yet Balaam was a wicked man. This not only shows the difference between the Spirit's method under the Old dispensation and His method under the New; but it shows also the difference between the office of preaching and the other offices of the Mystical Body. For instance, the efficacy of the Sacraments does not depend on the personal holiness

of the minister; but on the indwelling presence of the Holy Spirit in the Church.

But in regard to preaching personal holiness is the initial condition of spiritual power. This is a thrilling and startling truth. It is solemn enough to stir the preacher's heart to its profoundest depth. Personal holiness and consecration are the indispensable conditions of spiritual manifestation and power.

It is the one unalterable rule of the kingdom of grace that he who prays secretly shall be rewarded openly. Other things may change, but this principle never. The price of spiritual power is the same in every age. Attachment to the Second Adam and detachment from the spirit of the world is the price of real spiritual power.

Personal fellowship with the Holy Spirit is the only power that can arouse a cold-thirsting age to a new sense of things divine. Men in union with the Holy Spirit will always be men of power. Old truths preached by such men will seem fresh, and obscure truths will seem bright. Cold intellectual accuracy will not do. What is needed is spiritual power. Power to awaken and convert, power to edify and build up, power to melt hearts and change lives. This can only be secured by union with the Holy Spirit in doctrine, in method, and in personal fellowship.

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The devil is not afraid of sermons, however orthodox and accurate, without spiritual power. There is a very strange story told of the devil preaching on a certain occasion. I quote it, not because I think it is true, but because it illustrates forcibly the truth we are now discussing. A very popular preacher was advertised to preach on a certain day. It so happened that the preacher did not arrive at the place in time. But the devil was there in the garb of a priest. He was invited to preach. He accepted the invitation and preached a powerful sermon on "hell." Before he finished his sermon the real preacher arrived, and the devil was discovered. Among other things he was asked, if it was not against his interests to preach such a frightening sermon on "hell"? "Not at all," he replied, "there was no unction with it, so it could do no harm." Preaching without power does not win souls to God, and, therefore, it does not injure the kingdom of darkness.

The Holy Spirit is still in the Church. The essential glory of Pentecost is the same in every age. When this inspiring truth is fully recognized, the Church will become in every parish a reformatory and purifying centre. When the preacher is in full official union with the Holy Ghost, every parochial agency will show it by its renewed life and power. Faith in the indwelling power of the Spirit of God

is the only thing that will "draw" the "masses" to the Church of God.

Oh, for a Christ-glorifying and a self-forgetting ministry! The Mystical Body was never as glorious as when its ministers, in the days of persecution, were careless of their lives, but careful of their conscience; prodigal of their own blood and confident of the overcoming power of the blood of the Lamb. I believe that there is a great future before the Church in this country; because "I believe in the Holy Ghost."

CHAPTER XIV.

THE HOLY SPIRIT IN RELATION TO THE LORDSHIP
OF CHRIST.

IN READING the Acts of the Apostles nothing strikes us more forcibly than the way in which the Holy Spirit reveals and emphasizes the Lordship of Jesus. All through this book the Holy Spirit maintains two things, namely, the glory of Christ as to His Person and the Lordship of Christ as to His place. Christ on the throne is the great theme of the Acts. From the beginning to the end of the book, the Holy Spirit directs our mind to the place from which Christ rules His Church. Just as each earthly king and ruler has some central city, his capital from which he rules his kingdom, so heaven is the capital of the Mystical kingdom where Christ sits on the throne from which He rules His Church.

Another remarkable thing about the Acts is the constant application of the title "Lord" to Christ. This title is applied to Him nearly a hundred times in this book. Thus the special office of the Holy

Spirit in the Church is to exalt Christ and give Him His due place as Lord of the Church. Christ on the throne is the real Doer of every action, and heaven is the starting point of all the activities of the Mystical Body.

The Holy Spirit, as the real Administrator of the Church, ever points to Christ as the source of all spiritual power. It is through the power of the Holy Ghost that we recognize the Lordship of Jesus; for "no man can say that Jesus is the Lord, but by the Holy Ghost."

The recognition of the Lordship of Christ is one of the foundation-principles of the Church and it is one of immense practical importance. Failure to recognize the permanent Lordship of Christ is the result of unbelief in the indwelling presence of the Holy Spirit in the Mystical Body. In order that we may understand this subject let us notice:

I. THE DATE AT WHICH CHRIST BECAME KING.

The kingship of Christ dates from His Session at the Right Hand of God. His kingship is the result of the Incarnation. When Christ came into the world He came as the eternal Son of God and as such He was coequal with the Father and the Holy Ghost. But when He ascended up "far above all heavens" He ascended not as the Son of God only,

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but also as Man. It was as the Second Adam, the Head and Representative of Redeemed Humanity that Jesus was "crowned Lord of all." It was when He ascended up that the angels cried: "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors and the King of glory shall come in." It was when He led captivity captive and triumphantly carried our nature into the Presence of the Father that the Name that is above every name was given to Him "that at the name of Jesus every knee should bow and every tongue confess that He is *Lord* to the glory of God the Father." It was then He became the Head of the Mystical kingdom, it was then He received the "promise of the Father," it was then He received from the Father gifts for men. Let us notice,

II. THE OCCUPATION OF CHRIST AS KING.

The office of Jesus as king is to give gifts to men, to give His Mystical Body the riches which He received from the Father. His first royal gift was the gift of the Holy Ghost to be the Administrator of His Church. Through the Holy Spirit He gives gifts to men and thus makes them the means of conveying His grace to others. The gifts that Christ gave for the permanent benefit of the Church are carefully enumerated by St. Paul

in Eph. iv. 2. "He gave some apostles, and some prophets, and some evangelists and some pastors and teachers." In Eph. ii. 10, St. Paul regards two of these gifts as the foundation of the Mystical Body, "Jesus Christ Himself being the chief corner stone." Evangelists, pastors, and teachers are not regarded as a part of the foundation. Why? Because the office of an Apostle includes within itself all the other offices of the Mystical Body. Thus, the idea of order is embedded in the very structure of Christianity. Every function, from the lowest to the highest is attached to the King, the Second Adam on the throne as its source.

Christ on the throne is the sole King of the Mystical kingdom. But just as earthly kings and emperors rule not by themselves but by others to whom they delegate their authority, so the King of kings gives gifts to men and thus qualifies them to govern the Church in His Name. The prime ministers of earthly kingdoms and the cabinet ministers at Washington have full power to act in the name of the governments they represent. It is so in the Kingdom of grace. There is but one authority in the Mystical kingdom, Christ is the only King. But in the exercise of His kingly power, He delegates authority to others to act in His name. Now this leads us to notice:

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III. THE HOLY SPIRIT THE ADMINISTRATOR.

The Holy Spirit in the Church is the Prime Minister, the "Vicar-General" of the King of kings. He is the Administrator of the Kingdom of Grace. To Him the entire administration of the Church has been committed. His tender oversight extends to the lowest function of the Mystical Body. This is strikingly proved in I. Cor. xii. 4-11. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Thus the Holy Spirit is the Distributor, the Administrator, of the gifts of the King. The Lord on His throne is the real Giver of spiritual gifts, the

Holy Spirit is the intermediate means of conveying them to men. In discussing the question of gifts, we should also remember the difference between the miraculous and transient gifts, and the gifts bestowed for the permanent value and edification of the Church of God. The miraculous gifts were sign-gifts for the special authentication of the first Apostles. In I. Cor. xii. St. Paul enumerates many of the sign-gifts, but he concludes the list by calling attention to those of permanent value. "God hath set some in the church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." In the list given in Eph. iv. the miraculous, or transient, gifts are not mentioned. But in the list given in Ephesians and first Corinthians St. Paul regards "Apostles" as the foundation gift of the King to His Church.

Thus, all authority to govern comes down from the glorious throne of the Son of God. This is what makes Church government different from all earthly governments. In earthly governments and politics all power may come from the people up to the ruling members of the government. But Church government starts in the Bosom of the Blessed Trinity. It is rooted in the very nature of Deity. It is a copy of the Three in one. Thus, the Father commits all power to the Son as the Head of

Redeemed Humanity, as such He gives Him gifts for men, the Son and the Father send the Holy Spirit to administer the affairs of the church, and the Son through the Spirit gives Apostles.

It is the vital connection of all ministerial power with the Second Adam and through Him with the Blessed Trinity that makes it a subject of such deep spiritual interest to every member of the Mystical Body. The Lord gave Apostles and prophets to the Church and the reason given for the bestowal of these gifts is a guarantee of their continuance. They were given for the perfecting of the saints, for the work of the ministry for the edification of the Body of Christ: "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Thus, the same passage which tells us of the institution of the sacred ministry tells us of its duration. It is to last till "we all come unto a perfect man unto the measure of the stature of the fulness of Christ."

The bestowal of ministerial gifts was the result of Christ's love for His Church; it was the result of His faithfulness to His saints. It is because His loving heart longs for the salvation of sinners and the development of saints, it is because He longs for us to grow up to Him in all things that He gives gifts to men. He therefore gave the gifts which

are suited to this end. "He gave some apostles and some prophets." As the heart of Jesus is not less tender to-day than at Pentecost, as there are sinners to be saved and saints to be perfected, ministerial work to be done, and sacraments to be administered, we may rest assured that He has not left His Mystical Body without Apostles and Prophets.

The right to minister in the Church depends upon the continuance of the apostolate. Now this prepares the way for the important and practical question, Has the Lord given us regulations and directions as to how the apostleship is to be continued and expanded? Thank God we are not left in the dark on this important question. The Church of the living God is not a creature of the world. Christ is still on His royal throne and the Holy Spirit is still in the Church. In the Acts of the Apostles the Holy Spirit has given us full directions as to how the sacred ministry is to be continued. In Acts xiii. 1-4, we find the Holy Spirit, as the Administrator of the Church in active operation. He is at work perpetuating and expanding the apostleship.

The instruction given in these verses is so definite and precise that it will serve as a beacon light all through the present dispensation. Let us carefully read these verses: "As they ministered to the Lord and fasted, the Holy Ghost said, separate Me Barnabas and Saul for the work whereunto I have called

them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia." How clearly the administration of the Holy Spirit is brought out in these verses!

Every step is directed by the Spirit acting through the organized ministry of the Church, and so intimate is the relation between the ministry and the Holy Spirit that whatever the Apostles did the Holy Spirit is also said to do. Here then we have a directing principle for all time as to the manner of perpetuating the sacred ministry. The Lord on the throne gives gifts to men through the Holy Spirit and the Holy Spirit through the Apostles. These verses also supply us with an illustration of the twofold power of the apostolate—the power of ordination and the right of jurisdiction.

Barnabas and Saul were ordained by the laying on of hands and they were given jurisdiction when they were sent away to Seleucia. The power of ordination and jurisdiction centre in the apostolate. This twofold power is necessary to a valid ordination. It was necessary in the days of Pentecost and it is equally necessary now. Saul and Barnabas received their Apostolic Succession, their jurisdiction, their holy orders from Christ, through the Holy Spirit acting through the Apostles.

In Acts xiv. 4, Paul and Barnabas are called Apostles. Now this is very significant; for St. Paul was not one of the original Twelve, and was not present on the Day of Pentecost. Yet he performs the same apostolic functions as the very "chiefest apostle."

The power to minister in Christ's name depends upon a valid, and legitimate, appointing power. Now we find St. Paul exercising such power and transmitting it to others. Titus was apostolically ordained and commissioned to go to Crete. Here we find St. Paul exercising the twofold power of the apostolate—the power to ordain and the power of appointment, or jurisdiction. In addition to this, he sent Titus a personal letter instructing him how to act as an apostle, or a Bishop, of the Church. The instructions given by personal letter to Timothy, prove the same truth. The power of ordination and jurisdiction was given to Timothy and Titus in the same way as it was given to Paul and Barnabas.

The power of ordination attaches to Apostles and the gift of Apostles was the royal gift of Jesus to His Church. The principle of the expansion of the apostolate is so fully given in the Acts and the Pastoral Epistles that it seems surprising that any one should ever doubt it. The title "Apostle" indeed was dropped by the Bishops of the Church, probably out of respect to the original Twelve who had been

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avored with the personal friendship of Jesus. But the name is one thing, the office is quite another.

Timothy and Titus performed apostolic functions though they were not called Apostles. But the followers of the Apostles in office always stood in the place of honor. They were the princes of the Church, the rulers of the Mystical Body, in the name of Christ, through the Holy Spirit. Many titles were given to Bishops in the early Church in consequence of their holy office. They were addressed as "Most Reverend," "Most Blessed," "Most Venerable," and "the Angels" of the Church. The Bishops, and the Bishops alone, performed apostolic functions. They alone possessed the power of ordination and jurisdiction. Men cling tenaciously to power. They are always jealous of the rights of office. The fact that the Bishops exercised their authority without a word of protest from clergymen in charge of congregations is an evidence that their power was regarded as coming from the King on His throne, through the Holy Spirit.

Christ is still on the throne, the Holy Spirit is still in the Church. The powers of the apostolate, heaven-inspired and heaven-sustained, are still with us. The time has not yet arrived for the cessation of the gifts. The apostolate of the Church is ever young and vigorous, it travels on, age after age, in its majestic strength, because it is attached to the

Second Adam in heavenly places. The source from which it comes exalts it far above human resources and human power. To recognize its Divine origin and its Divine perpetuity is to recognize the Lordship and the Kingship of Jesus Christ. This is what makes the question of ministry in the Mystical Body so intensely spiritual. It is a question that closely and materially affects the honor of Christ as King, the office of the Holy Spirit, as the Sovereign Administrator, and the edification of the Mystical Body. Power to minister comes from Christ as King through the Spirit.

Some good people seem to have a strong aversion to the discussion of the question of ministerial power as if the discussion of such a subject only tended to give importance to those in office. But the remembrance that the power flows from heavenly places, through the Holy Spirit, is enough to dispel such a thought forever.

The Bishops of the Church to-day are as anxious to disclaim independent power as the Apostles were in the days of Pentecost. The ministry ever points to Christ. Its language in every age is, "Ye men of Israel why look ye on us, as though by our own power or holiness we had made this man to walk?" The Episcopate preserves the active and aggressive character of the Church. Its very object is to edify and build up. To slight the ministry is to dishonor

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the King and to do despite to the Spirit of grace. To slight the King's gifts is sure to result in a corresponding loss to human souls.

There is no need then to relegate the discussion of ministerial power to some dark corner. It is a deeply spiritual subject. In the Epistle to the Ephesians, where the Holy Spirit has shown us both heights and depths of blessing in Christ and in the Church, in the very centre of the deepest spiritual truths, He gives a list of the ministerial gifts of Christ to His Mystical Body. To despise the gift is to despise the Giver. "He that depiseth you despiseth me and he that despiseth me despiseth Him that sent me."

There is a tendency in some quarters to overlook the Priesthood of Christ, but there is a far greater tendency to forget His Lordship. It is not enough to accept Jesus as Saviour, it is not enough to accept Him as our great High Priest, but if we want the fulness of blessing we must adore Him as Lord of all. As members of His Mystical Body we are called to obedience. The Holy Spirit in the Church through the ministry, ever points to the throne.

Thus, the Mystical Body stands for a full and complete Christ, in all His blessed offices. He is our Prophet, our Priest, and our King. The earthly prophet, priest, and Bishop represent Him; they minister in His name, "till we all come in the

unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fulness of Christ," then, we shall behold the King in His beauty, and so shall we ever be with the Lord.

THE END.

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